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Italy's "Man for the Hour."

It looked dark for the monarchy in Italy last week when the new cabinet of Zanardelli went to pieces. No one else appeared equal to the task of taking the helm in this critical juncture. There was Crispien, of course, but his name had been smirched by alleged complicity with the scandalous bankruptcies and frauds, and his views of Italian foreign policy were known to be opposed to those of the royal ruler. King Humbert sent for him, however, as a last resort, and he is, at

Storage Battery Motors.

The Second Avenue street railway line New York has successfully operated electric cars by means of storage batteries since August last. These cars have more than 40,000 miles, and there has been no serious delay, or hindrance, in keeping the schedule time. They can make twelve miles an hour, and can be stopped from full speed in a distance of twenty-five feet. The batteries are introduced under the seats through openings at the ends of the cars. They are not recharged oftener than once in twelve hours, and one man can change the trays of cells in four minutes by machinery operated by electricity. The cost of operating the six cars has been 9.32 cents per car mile.

guage; now a work of classical literature, now a remarkable collection of Græco-Egyptian portraits. Among the fragments of first importance that have thus far been discovered in Egypt, are the Antiope of Euripides, portions of the speech of Hyperides against Philipides, and fragments of a oration against Athenogenes. These discoveries have so rekindled the enthusiasm of research that even the libraries of Europe and Asia have been subjected to a renewed and rigid scrutiny. Even the palmists have been compelled to give up their well-guarded secrets. The recovery of the Syriac text of the four Gospels in the convent of St. Catherine on Mount Sinai is at once a first-fruits of this renewed search and an earnest of rewards that may still await well-directed labor in fields already thoroughly explored.

Among the numerous literary discoveries in Egypt there is one which has not attracted in this country a tithe of the attention it deserves—a discovery which is in some respects quite as valuable as that of the Poetals of Aristotle, or even the recovery of the apocryphal Book of Enoch. It is not often that a literary discovery can add to the world's store of knowledge a new department of literature, yet this has actually happened in the case of

Herodas the Mimograph.

This author was one of the lesser lights along the literary horizon of Greece, yet for several reasons the discovery of a large por-

Boston University.

OUR WASHINGTON LETTER.

REV. HUGH JOHNSTON, D. D.

The Fifty-Third Congress.

EVER since the close of the extraordinary session, busy workmen have been painting, carpeting, cleaning, scrubbing, to get both wings of the Capitol in readiness for the regular session of the law-makers. The fifty-third Congress opened quietly, on Dec. 4, at noon. In the Senate the Chaplain's prayer was long for Dr. Milburn, but it was wrestling with the Angel of the Covenant for blessings upon the Legislature. At 1.30 P. M. Doorkeeper Bassett announced: "A Message from the President of the United States." The executive document was the matter absorbing interest in both Houses. The Message was a dignified, thoughtful, statesmanlike, comprehensive, conservative, matter-of-fact deliverance on the leading question now occupying public attention. It contained 13,000 words and took Secretary Cox just over an hour and a half to read it; while Clerk Kern in the House, performed the task in one hour and twenty minutes. There were no surprises, no startling suggestions; even the Hawaiian question was left in the dark and dismissed with a paragraph or two. The a

man," and is always lucid and delightful. Dr. Witherman, of McKendree, is clear, level-headed and sagacious, just the man that is invaluable to the councils of Methodism; and Dr. Wilson, of Wesley, is educated, cultivated, large-hearted and spiritual. Bro. Rice, of Fourth Street Church, is full of fervor and fervor, charming audacity and *naïveté*, and is ever on the *qui vive* for an animated mental encounter. Dr. Davis, of Fifteenth Street, lights up any subject with vivid imagination, wide historic knowledge, and the pungency of his wit. He informed us the other day that in "ecclesiastical politics he was a Republican-Democrat." Dr. Baldwin, the cultured, genial and gentlemanly secretary of the American University, is an active and intelligent participant in most of the discussions. Dr. Naylor, the presiding elder, whose long ministerial life in this city has been rich in usefulness and influence, is conservatively without being stereotyped, and is intensely interested in anything that concerns Methodism in the national capital. Bro. Hartsock, of Ryland Church, prefers the trumpet to the lyre, and his bugle-blast strikes with ringing resonance against every stronghold of sin. Then there are the two Osbornes, and younger men of promise like C. L. Pate, the excellent secretary, E. O. Eldridge, of Douglas Memorial, and others who are not afraid of saying out what they think.

The resident Bishop looks in upon us

bringing souls to Christ, but he has not yet signified his acceptance of the invitation. Should he come, it will most likely be during the month of January, and the meetings will be held in a great hall which accommodates from seven to ten thousand people.

Thanksgiving Day

was religiously observed here. Divine service was held in most of the churches. It is a goodly custom—a national feast day dedicated to the sweetest sentiments of piety and the tenderest of home affections. It is a venerable and noble service, which took its rise in New England. It is worthy a great people's attention; and from Maine to California, from the frozen lakes to the seas that never freeze, from Florida to far Alaska, this national festival has been observed. What a mirror of the national character! To our old Saxon ancestors a feast meant simply a coarse and drunken revelry. The gala-days of Greece were exhibitions of athletic skill. A Roman holiday consisted in a contest of wild beasts or a fierce struggle of men. But here a nation finds its gladness in family reunions, in generous gifts to the needy, and in tributes; of praise to Him who "crowneth the year with His goodness." May this rehearsal service of praise and gratitude be

"Wrought into holiest living
In all our after days."

Washington, Dec. 5.

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...and the

Miscellaneous.

THE ATONEMENT.

REV DANIEL STEWART, D. D.

(An address to the Evangelical Alliance, in Park St. Church, Boston, Nov. 13, 1891.)

THE word "atonement" appears but once in the New Testament, and is in that text a misapplication of "reconciliation," as in the E. V. of Rom. 5:11. But the idea of the atonement, hinted at in the Gospel, where it could not be intelligibly explained as a ransom for many (Matt. 20:28), is after the death and resurrection of Christ fully unfolded under such terms as "redemption through His blood," "gave Himself for our sins," "reconcile . . . by the cross," "that gave Himself a sacrifice to God," "Christ suffered for us in the flesh," "He is the propitiation for our sins," and many similar expressions. It is the central fact of Christianity perpetually emphasized in the Lord's Supper, which ordinance sooner or later is discontinued wherever the idea of redemption through the blood of the Son of God is no longer preached. When Ralph Waldo Emerson was pastor of a Unitarian Church in Boston, about sixty years ago, he ceased to administer the Holy Communion, and being asked by his deacons for the reason for omitting this sacrament, replied that "it was giving undue prominence to one among many good men." From the standpoint of his theology, which made Jesus Christ a mere man, the son of a Jewish sire, his answer was logical, the memorial of the death of Christ was an invidious distinction.

If liberalism has no place for the atonement, orthodoxy has no ground to stand on without it. Hence we must defend it against all assaults. We must demonstrate it as a fundamental fact, and we must so wisely state the philosophy of that fact that its enemies will find it impregnable. We are, however, very thankful that men can be saved by relying on the fact with little or no knowledge of the philosophy, and even with an exceedingly erroneous philosophy, as we shall soon see.

But if a correct philosophy of the atonement is not necessary for the salvation of penitent believers, it is necessary to the salvation of that orthodoxy which produces penitent believers in Jesus Christ, the Lamb of God which taketh away the sin of the world. The Gospel is under obligation to answer the inquiries which it has awakened by stimulating the intellect in all the Bible-reading nations. The question must be answered.

Why is the atonement necessary?

Who or what demanded it? We pass by the first answer, that it was necessary to satisfy the claim of Satan, who had captured the sinful race of men, and was holding them as his prisoners. For more than a thousand years this was the common answer. I do not say the only answer, because here and there one, like Athanasius, and John of Damascus, declared that the satisfaction was paid to God the Father. But under the stimulus of the Gospel quickening the intellect, this theological crutch of a tribute to Satan was outgrown, and the way was opened for a thorough discussion of the necessity of Christ's atoning death, for He must be lifted up. He must needs have suffered. Out of the various answers we shall have time to speak of only three: First, God's essential justice; secondly, man's obduracy in sin; and thirdly, the requirements of a Divine government, offering conditional pardon to a race of sinners. The first and the last locate the necessity on the Godward side, while the second locates it wholly on the manward side.

1. The first for three hundred years widely prevailed in both branches of orthodoxy—Romanism and Arminianism—although it is logically located to that branch which teaches an unconditional election and a particular or limited atonement. It is grounded upon the necessity of satisfying that moral attribute of God called exact, or distributive justice, defined by Webster as that "which gives every man his exact desert." This principle of essential justice, or eternal right, demands punishment for violation. If the sinner is exempted from penalty, it must be inflicted upon some substitute who is personally not worthy of punishment; otherwise, if himself guilty, he could not be a substitute for the guilty. He must suffer for his own sin. Now there are several reasons why I have never been able to preach this theory of the atonement.

1. It is not exact justice to punish the innocent. "The son that sinneth it shall die," says distributive justice.

2. Guilt is personal and not transferable.

3. It leaves no room for a liberal and true pardon of sin, as Dr. Hodge concedes. Pardon, being a gracious remission of deserved penalty, cannot be required after the penalty has been fully endured by the substitute. Sin having been thoroughly expiated, there can be only a nominal, not a real, forgiveness. There is no longer any penalty due to sin, and of course there is none to remit. I cannot endorse a theory which reduces the New Testament doctrine of justification by faith to a mere sham.

4. The punishment of innocence is repugnant to man's moral intuitions, variously called ethical axioms, first truths, necessary beliefs, self-evident truths. No system can endure or can be true which collides with these ultimate truths, defined by Joseph Cook as "the mode of action of Omnipotence." It is said that while it is wrong for man knowingly to punish innocence, it may be right in God; this is denied by the fact that man is in the image of God and is a subject of moral government only because there is between him and God a common standard of right to which both may appeal. Moreover, the assertion that moral qualities in man may be entirely different in kind from the moral attributes of God makes Him an unknown and an unknowable being, thus strengthening the foundations of the prevalent agnosticism which is a blight upon modern Christendom. Every agnostic in Boston will thank you for saying that justice in God may be a totally different thing from justice in man.

5. Our next objection to the theory that the atonement is a penal satisfaction paid to distributive justice is that, if it is universal in extent, the inevitable, logical outcome is Universalism. For if the sins of all men were punished in Jesus Christ, no man can be justly punished, either in this world or in the world to come, for sins already expiated by surerance of penalty. I lay no foundations for the delusive doctrine of the final salvation of all men.

6. Wherever it is taught that God punishes His Son on the cross there are always been some who indulge in the rhetorical statement that "Christ on Calvary was the greatest sinner in the universe"—language which I have heard within twenty years. In a textbook in theology imported from England, in which at least twenty thousand non-Calvinist preachers have been examined, this text is quoted, "Moreover ye shall take no satisfaction for the life of a murderer," and rhetorically applied to the atonement, thus: "There is now but one antipathetic person for whom eternal right shall take no satisfaction" (Pope's Theology, Vol. II, p. 274). The author, a doc-

tor in divinity, did not intend blasphemy, but he knew that he was applying an epithet to the Son of God as shocking as to require the word "murderer" to be veiled in Greek. Such statements give occasion to the liberalists to caricature the orthodox doctrine of the atonement, making the Father the embodiment of unparalyzing distributive justice, a relentless Skylock demanding his pound of flesh; and the Son the incarnation of mercy and love, opposing His personal wrath and making Him willing to be compassionate. The textbook referred to in this year to be laid aside for one whose doctrine of atonement does not contradict self-evident truth.

II. We come now to our second division, in which the necessity of the atonement is located wholly in the obduracy of the sinful race which needs this wonderful display of love and sacrifice to melt it into contrition and obedient faith. It is commonly called

The Moral Influence Theory.

though moral influence is incidental to all theories. But here it is the principal thing; the sole need and aim of the atonement. Man, not God, is to be propitiated; the work of Christ has no Godward aspect. If men would repent under other moral influences the atonement were unnecessary. Christ is only a Saviour, not the Saviour. He is only one, the most prominent, of many moral benefactors, the efficacy of whose sacrifices for others is the same in kind. He stands at the head of the noble army of martyrs who by their unselfish labors and contagious example of heroic self-immolation have turned many from sin unto righteousness. If this does not disown our Divine Lord Jesus it certainly detracts from His honor as the unique Saviour. He cannot be put into a class without dimming His glory. He must stand alone.

This is our first objection. Our second is this, that if Christ saves only by the moral influence of His atoning death, He can save none who have no knowledge of Him—the countless millions who have never heard of Him in pagan lands, half the human race dying in infancy and the myriads of millions who lived and died before Christ came in this world.

A statement whose sole efficacy is moral influence can have no retrospective virtue. It must be known in order to be effective. The sun must shine upon the ice in order to melt it. The only way to adjust this theory of the atonement to the whole race is to extend probation beyond death. This brings us to an inference for which I find no sufficient Scriptural support. With me this is an insuperable objection to the moral influence philosophy of the atonement. It weakens the motive to immediate repentance. But we cannot further dwell on this point.

Our next difficulty with this theory of salvation through moral influence is that it offers no satisfactory explanation of all those Scriptures which speak of the remission of sins that are past—that is, before Christ's incarnation; those which declare that there is no salvation except through Him; those which represent His death as a substitute, and those which present it as a propitiatory sacrifice. All of these texts teach that the atonement has a Godward efficacy. For these reasons, how ever popular and pleasing this view may be, I must reject it.

Our last objection is that this theory always tends to a soft theology, a hazy view of sin and a vague and nebulous statement of its consequences in the life to come.

III. The Scripture which comes nearest to a statement of the philosophy of the atonement is Rom. 3:25: "Whom God set forth as a propitiation through faith by His blood, for the exhibition of His righteousness, because of the passing over of the sins before committed in the forbearance of God."

The question is, What is the nature of the righteousness exhibited in the setting forth of Christ Jesus as a propitiation? Is it the justice of the Judge or the justice of the Governor? In probation God is not dealing with the sinner as a Judge, but as a Governor. The righteousness exhibited is not judicial, exact, distributive, giving to each his exact desert, but rectoral, governmental, general justice, defined by Webster as that "which carries out all the ends of law, though not in every case through the channels of distributive justice, as we often see done by a parent or ruler in his dealings with those who are subject to his control." The atonement was necessary for the same reason, precisely, that the penalty of the violated law was necessary: it takes the place of that penalty, in the case of penitent believers, answering the same end as would be answered by the infliction of the penalty, maintaining divine law. A more exact definition is that of Miley: "The vicarious sufferings and death of Christ are an atonement for sin as a conditional substitute for punishment, failing on the forgiveness of sin, the obligation of justice in moral government." The advantages of this theory are—

1. It can be preached without mental reservations.

2. It does not conflict with intuitive, self-evident truth, and it avoids the irrational idea that Christ was literally made sin and became a curse.

3. It is founded upon just and consistent views of the divine character. It makes no dualism or collision between the divine Persons, the Father punishing the Son.

4. It satisfies the Protector of the divine law in forbearing to inflict the penalty which was threatened. Men in expressing this truth in popular figurative language do not utter exact truth when they say that the law was satisfied. The figure is that of hypostatizing a personifying law. Only persons can be satisfied.

5. This theory is Biblical, harmonizing with all the statements and including all the facts of Scripture, ascribing a peculiar moral efficacy to the work of Christ, investing the cross with a peculiar moral influence over men, while it necessarily lies in the Godward direction. This view teaches that the atonement was vicarious, originating in the bosom of the Father, who showed His love by the sufferings which wrong His heart in the gift of His only begotten Son. Fairhair, in his recent work, thinks it one of the greatest errors of Christian theology to teach that God is impassible, incapable of suffering. He suggests that, "The Son, cheered by the prospect of a reward, did not suffer as much in the redemption of the world as did the Father with no hope of reward in the surrender of the Son," with whom He had been in delightful communion face to face from eternity. The sufferings of the parents in sending their sons to fight and die for the Union were different in kind but probably greater than theirs. This view of the atonement presents instead of an antagonism between the Father, as the impersonation of justice, and the Son, the embodiment of love—the three Persons of the Trinity co-operating to the utmost in self-sacrifice for the salvation of men, so that at the funeral of every lost soul the Father, Son, and Holy Spirit will head the procession as the chief mourners.

6. It affords a basis for the salvation of the most prominent class as live up to their best light. "They are saved through Christ though they know Him not" (J. Wesley). How about the condition of faith in Him? They have the spirit of faith and the pur-

pose of righteousness; that is, the disposition to trust in the object of faith, the Gospel, and a willingness to walk by the revealed law of God were it made known to them. What is your Scriptural authority? Jesus Christ intimates that the judgment day will proceed by the use of a sliding scale. Where much is given much will be required; where little is given little will be required. St. Paul declares: "There is no respect of person with God. For as many as have sinned without the written law will be judged by the law written on their hearts." Peter, looking upon a group of God-fearing heathen at the headquarters of Brigadier General Cornelius, declared: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Mr. Joseph Cook, who defends the rectoral theory, advocates the doctrine of salvation by possessing the essential Christ where the historical Christ is unknown. The essential Christ is an obedient attitude of the will toward "the eternal Ideal required by self-evident truth, which is in Christ, and in Him only, become the historically Real."

In the last day the Judge will say "Come ye blessed" not only to those who have entered the historical Christ in their hearts, but also to those who have exhibited towards His brethren, any form of love, the spirit of love, the essential element in the character of Christ. Teachings which did it unto one of the least of these, My brethren, ye did it unto Me." The standard is so low as to be applicable to all who know the distinction between right and wrong. The rectoral theory of the atonement needs no probation after death. What effect does this have on the missionary motive? None. That word stands in full force—"Go ye and teach all nations."

While the pagan can be saved without a knowledge of Christ, the Christian cannot be saved while he is without this knowledge. I believe it is easier for God to save a pagan without the Bible in Bombay than it is to save a professed Christian in Boston without a disposition to send him a Bible; in other words, without a missionary spirit. I repudiate the doctrine of geographical election and reprobation expressed in the saying, "To exchange cradles would be to exchange destinies."

This is our second difficulty while standing in this pulpit and discoursing on this theory. In this pulpit and discoursing on this theory, to pay a deserved tribute to a former pastor of this church, called by Dr. Spring "the prince of preachers," and by Dr. Sprague "the giant of the pulpit," Dr. Edward Dorr Griffin was settled over the Park St. Church in 1811, when orthodoxy was a byword and a reproach and hardly dared to show its head in any pulpit in Boston. The crisis required a savior, a savior spirit, and this city felt the power of God working through this pulpit dynamo. From the day of his coming, the theology began to revive. He preached fundamental truths so plainly that the irreverent called this church "brimstone corner." But the great work which he did was to restate New England theology, especially to restate the fundamental doctrine of a substitutional atonement from the just reproach of Dr. Channing that it conflicted with the moral intuitions of the great multitude.

The great pleasure while standing in this pulpit and discoursing on this theory, to me rehearse some of the themes on which he lectured on Sunday evenings during his four years' pastorate here before he went to Williams College to save it from dying by promoting sweeping revivals of religion. These are his propositions: "Christ did not suffer the penalty of the law for us; "He did not satisfy the distributive justice of God for us." "The law and distributive justice eternally demand the punishment of every one who has sinned; "The atonement consisted not in the obedience, but in the sufferings, of Christ, such sufferings as fulfilled the design of punishment, and render the sins of believers pardonable; "The atonement was designed exactly and indifferently for all men, viewed as moral agents. It implies that all men as moral agents have natural power to comply with the conditions of law, and to repent without the special influences of the Spirit; "The general atonement implies that all probationers have a fair chance to obtain eternal life." It was the elaboration of such propositions that arrested orthodoxy from further decline and sent it forth on a career of enlargement and conquest of the lost ground in New England. Substituting gracious ability for natural power, and adding that the Holy Spirit so reproves the world as to enable every man to repent, I can personally, and as a representative of the School of Theology on Beacon Hill, say AMEN.

NO-LICENSE IN WORCESTER.

REV W T WORTH.

IN May last, at a called meeting of all the clergy of the city, of every shade of theological belief, a "committee of five" was chosen to make organized war on the saloon, with the hope that such a sentiment might be developed as would result in the carrying of the city for no-license in the municipal election this month. The scheme adopted embraced public meetings, somewhat after the manner of the last General Convention, over a longer period; and also the scattering of literature which should tend to create a strong sentiment against the saloon.

The city was divided by the committee into groups of churches, in some one of which meetings were held in June, September, October and November. The clergy have generally been very enthusiastic in the support of the work, and have rendered very efficient service. The June meetings were simultaneously discussed "The Saloon and the Home," "The Saloon and Young Men," and "The Saloon as a School of Vice." The September meetings discussed the general question, "The Citizen vs. the Saloon," under these three heads: "The Saloon Antagonizes the Rights of the Citizen;" "The Saloon Destroys the Manhood of the Citizen;" and "Therefore the Citizen should Resist the Destruction of the Saloon." The October meeting was a prize-service, interspersed with brief addresses from the laity and the clergy. The November meeting considered the economic side of the question, on the basis of statistics gathered from many sources by the committee through a paid agent. Fifteen thousand copies of this statement have since been printed and sent to the voters of the city.

In addition to these helpful influences, the work has had powerful and invaluable aid from the "Young Men's Anti-Saloon Club," which has circulated much literature on the subject, and intends to use special means to bring out the voters on election day. The Women's Christian Temperance Union has kept afire the altar fire of a true and constant devotion. Probably among the most prominent help has been the presence and work of Thomas B. Murphy, who, by his impassioned appeals to vast audiences assembling almost nightly since the 19th of November, has aroused the popular feeling to a marvelous degree. He has indeed about

12,000 to sign the pledge, a large number of whom have been accustomed to use intoxicants; and his work has doubtless changed many votes to the no-license side. A few days ago he was joined by his father, the well-known Francis Murphy. The city has not seen such a temperance upheaval for years. These workers are here under the direction of a committee of eighteen of the clergy and laity.

Sunday, Dec. 10, was the last day for public meetings before the election. The Murphy father and son—passed into the care of the "committee of five," and were the principal speakers at the four or more meetings held in the afternoon and evening of that day. The meetings were in Mechanics' Hall and Grace Methodist Church. The committee had access also to other auditoriums as needed. All the Protestant churches yielded their evening services in order to join in this great demonstration. It is believed that to win this year is to decide the question for some years to come, if the victory is followed by organization calculated to secure the enforcement of the law.

Worcester, Mass.

REVIVALS.

REV. L. H. BATES, D. D.

WHAT is a revival of religion? An awakening on the part of God's people to the claim that God has upon them for the salvation of the souls of others. It is a willingness on the part of Christians to confess their unfaithfulness to the perishing. It is an awakening on the part of the unsaved to their danger out of Christ.

Shall we have such a revival? Yes, already it has come to hundreds of churches, north, south, east and west, and to some on the high seas. One Western religious paper reported, the second week in November, nearly 3,000 conversions in its bounds since August.

There is a cry from nearly all evangelical ministers and thousands of praying men and women connected with our church, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—"Hab." "Now, saith the Lord, turn ye even unto Me with all your heart and with fasting, and with weeping, and with mourning, and rend your heart and not your garments, and turn unto the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." "Blow the trumpet in Zion. Gather the people, sanctify the congregation, assemble the elders [the officials] gather the children, and ye shall know that I am in the midst of Israel. I will pour out My Spirit upon all flesh."—"Joel." "Saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy."—"Acts."

A revival we must have to honor God in the salvation of many souls for whom Christ died. One of the judges of our courts says that murder is fearfully on the increase. Intemperance is ruining many thousands every year. Sin, in a variety of forms, is making fearful havoc and destruction of the young and blighting thousands of homes.

O ye ministers of Christ, ye disciples of Jesus, awake! arise! and unite with God's people who are praying all over the earth and sea for the revival of God's work in the hearts of the sons of men and the general turning of the people unto God. Our God is hearing and answering the prayers of His people. His Spirit now moves mightily on human hearts. It is coming—a general revival of pure and undiluted religion. It is almost here!

Boston, Mass.

THE COUNTRY CHURCH.

REV O S. BARNETT.

ATTENTION is called to this topic by the symposium in the HERALD of November 29, and specially by reading the words of Rev. H. F. Forrest. Truly there are difficulties in many quarters. Some suppose that if they could only serve a city church they would be very near to Paradise. It does not occur to them that the city may be as near to a more undesirable place as it is to Paradise. We are prone to neglect the country. To the thought of many it is only a desolate region; sparsely inhabited; few advantages; people conservative; behind the times; pay but little, and some of that in undesirable products; some round with a long face and depressed spirits and no word to encourage the "man of God." Some of these, yes, all of them, may be in some places; and if a pastor is himself tinged with blue, he is not the one to give much cheer, or help his people out of a despondent condition. Hence the work does not prosper under his care. If he is sensitive he grieves over it. If he is impulsive his plainness of speech or spirit of complaint makes a breach between pastor and people, and he probably decides that he is not adapted to be a country preacher, calling on people who do not care to see him, and he must either have a "broader field" or retire to a position more congenial. What can be done for such a church? Is not what Dr. Forrest says true?—"The 'problem of the country church' can only be solved by a general revival." I think so. I have no doubt of it. As he says further: "Many of our country churches in New England are weak, and growing weaker every day. Not a few of them have been already abandoned. In some towns there is no stationed minister of any denomination. Yet there are people enough about these churches to support them well and make them a power for good. Get these people converted, and the problem of the country church is solved."

In the bounds of Manchester District there are a large number of small churches, many of them in country places, remote from the centres of travel and business. Frequent com-

plaints come in the quarterly conferences of their weakness; that they are poor; people are moving away; those who remain many never attend the house of God; congregations range from 30 to 60; don't know but they will be to give up; cannot see what they will do in the future, etc. They are not satisfied to be united with any other charge, for that would only give them "half a minister" and probably require them to have their service at an hour when they did not wish it. All these things and more a preaching elder hears during his visits. What can be done for such churches? Have a grand revival of religion. This will bring people to church. It will fill empty pews; stir the neighborhood, and increase the revenue. Of course it will. There is nothing like a genuine revival to help the finances. Because people are godless and never pray or pay does not say that they have reached a fixed condition and no change can take place. Pentecostal power on the little handful of faithful ones will soon work wonders. These things are possible in the country church. Let pastors call official boards together and pray and plan for this part of the Lord's business, and declare, "We must have a revival; determine, like Rider Knapp, 'My bones bleish in Penn Yan if God revive not His work,' and as certain as God lives it will come, and these country churches will be as the Lord's garden, yielding a bountiful harvest."

Portsmouth, N. H.

EPWORTH LEAGUE RALLY.

Reported by Miss A. L. BOUTWELL.

DESPITE the fury of a blinding snow storm, large audiences assembled on Tuesday afternoon and evening, Dec. 5, in Bromfield St. Church, to greet Rev. Edwin A. Schell, Ph. D., general secretary of the Epworth League, his being his first official visit to New England. A number of Leagues brought banners, among which were those of the Park Street Chapter, First Church, Somerville; Haven Chapter, First Church, Boston; Collier Chapter, Reading; Brookline; Pomfret Chapter, West Medford; Tremont Street, and South Boston. The presence of twenty-five or more of our busy ministers also bore witness to the great and general interest aroused in anticipation of this gathering. Among these were Revs. W. L. Haven, W. O. Richardson, L. W. Staples, F. N. Upham, G. A. Phinney, W. T. Perrin, K. M. Taylor, J. M. Leonard, H. L. Wriston, E. P. Sharp, T. M. Sharpe, C. W. Wilder, Chas. Tilton, John G. Lathrop, S. C. Carey, C. H. Talmon, C. M. Malden; Rev. Drs. C. F. Rice, W. W. Ramsey, W. N. Brodbeck, L. A. Banks, Chas. Parkhurst, J. W. Hamilton, C. S. Rogers, L. B. Bates, J. O. Knowles, G. S. Chaboussier, and H. Mansfield.

At 2 o'clock, Mr. A. L. Natter, of Lynn, president of the Lynn District League, in the chair, devotional exercises were conducted by Rev. F. R. Rice, D. D., of Cambridge. Revs. W. T. Perrin and E. M. Taylor, presidents respectively of Boston and North Boston District Leagues, then extended hearty and appropriate greetings. After singing "Blest be the tie," the topic, "The Forward Movement in League Work," was taken up.

Rev. Geo. A. Phinney, of Dorchester, gave the opening paper, his subject being "The Spiritual Key to the Social Problem." He said that the needs of this age are to be found in Christ's teachings to man, which in their turn are spiritual. In order to meet the needs of the times there must be a perfected individualism, a stalwart character, reverence for the experience of the past, patience for the future. Tolerance, justice, faith and enthusiasm must abound. The distinctions between secular and religious work must be done away, and all efforts spiritualized. Sympathy, responsiveness and self-immolation must be cultivated.

Rev. R. H. Walker, of the Epworth League House, spoke for the department of Mercy and Help. He said he did not represent merely the University Settlement, but 20,000 Jews, 10,000 Italians, 9,000 Portuguese, and a host of other foreign nationalities whom God has brought to our shores. The highest altitudes of Christian experience are not reached in seclusion. Stalwart godliness is never found except in the one who is grappling with secular affairs. The Christian worker should come into such sympathetic relations with the people of these various races that they will turn instinctively to him for help when sorrow or trouble befalls them. The name "University Settlement" had been adopted in place of setting up the old-fashioned Methodism of the fathers, which means to be fully abreast of the times. John Wesley was the newest-fashioned man of his age. In order to fulfill their mission Epworthians must have the love that makes every man a brother and the wisdom which will lead to special effort. Every Mercy and Help committee should be acquainted with the tramp genus and familiar with the work of the Associated Charities and like organizations. Each League must learn to pray: "Thy Kingdom come"—not only to him, self and his, but on earth; "Thy will be done"—not in a mere measure, but as it is in heaven.

Rev. C. M. Melrose, of Somerville, speaking in behalf of the Literary department, emphasized the thought that all should realize the solemnity of living. In order to be self-helpful the individual should be developed symmetrically. He is not glorified by the ignorance of his people. It is sin not to be intelligent, and one who reads nothing but the Bible cannot read that intelligently. As variety of food and vigorous exercise are necessary in order to the development of a perfect physical organism, so the intellectual food must be varied to produce a well rounded culture. In many lives the time that is wasted would, if rightly used, procure a liberal education. Life is too short for unprofitable conversation or entirely useless fancy work. Paul reached the Athenians by quoting their favorite poet. Let every Epworthian "study to show himself approved, a workman that needeth not to be ashamed."

Rev. L. W. Staples, of Lynn, made prominent the business of the Social department in reaching the unsaved. The art of social power and winsomeness must be acquired in order to influence those outside of the church. An atmosphere of genuine sociability which will surround every stranger should be created. This is true Christian service when done with the Christ-spirit. It is a gold-mine from which may be brought untold wealth for the coronet of our Lord. Chaste and clean professions must go. The grand and broad thought of social life is to be helpful to others rather than to be entertained.

Secretary Schell took charge of the question-box, and in a most happy, intelligent, genial and devout spirit answered the various inquiries. The following are a few among his many pertinent sentences:—"One of the things for which we have all lowered the Epworth League to be formed is to carry the Gospel back to the masses where it was born."—"The Epworth League should go into the cities in the spirit of the Second Commandment, which is like unto the First. 'Methodism is sanctification and a penny a week.'" In answer to the question, "What do you think of amusements?" he said: "I don't think of them. I haven't time. Life is too important and too short for anything but my Master's business."

Replying to a question as to the danger of the League organization, he said that the great danger in that, as in all young people's societies, was insubordination. Another danger was that of narrowness; but it were better, as in forcing the water of the mill-pool through the wheel, to run some risk of narrowness rather than to lose the power gained by concentration.

Mr. E. O. Fisk presided happily in the evening. A blockade of the street cars, caused by the storm, preventing Dr. Chaboussier from arriving in season, the love-feast was conducted by Dr. J. O. Knowles. It was an interesting meeting, and full of enthusiasm.

The address of the evening was by Secretary Schell, upon "This Generation." He spoke with marked eloquence and power, holding his audience in rapt attention until he closed. He outgirded the generations of the past and showed how much the younger people owed to the heroic arms that had protected their weak youth. Like the mighty Mt. Everest, borne aloft by the other piled mountains beneath it, the present generation were pushed above all the rest by the ancestors behind them. The railroads and oceans binding the world into unity, the press with its mighty power, all combine to isolate God's will and purpose for this generation. We must make the press not only a mirror but a voice. We must be great in soul, so as to be able to comprehend the sweep of God's purpose; and in our goodness mirror the image of Jesus Christ. As the soldiers in all their accoutrements were stamped with the letters U. S. A., so we must "bear in our bodies the marks of the Lord Jesus," and thus be able to take the world for Him.

By request of the League for the Purification of Municipal Politics, a committee was appointed to nominate five persons for membership in that body.

A resolution was passed appreciative of the work of the Epworth Settlement and recommending that the Leagues visit and help the workers. Also a resolution expressing sympathy and a spirit of helpfulness toward the Deaconess Home, in this city.

A beautiful collation was provided by Bromfield St. Chapter, which was highly appreciated by the delegates and their friends, who were also generously made welcome. An informal reception was given Secretary Schell after supper, and a most delightful social hour was enjoyed.

The meeting as a whole was enthusiastic, educative, inspiring, and cannot fail to be helpful to the large number of Leagues represented.

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UNDER WHICH KING?

REV H W CONANT.

THE government of the United States derives a large part of its revenue from a tax on intoxicating liquors, and has done so for the last thirty years or more. Every brewery and distillery, and whatever other manufacture of these beverages, are "taxed," and a large, extensive "agency" is required to collect the immense sum that is demanded by the law. Under the plea of taxing luxuries this system has been launched and perpetuated until it is estimated to be so necessary to the continuance of the government that no man in the Congress of the United States has presumed to even propose its discontinuance. The Christian temperance men of that body have no conscience on the subject, or they are too cowardly to utter their protest. Although on one political party the responsibility of originating the system and continuing it until now must be thrown, we see no hope of relief from this complicity with a national curse by the accession of another party to power. The indications point to a still further and more humiliating acknowledgment of the dependence of the country upon that "devilish trade" that by the highest judicial decision is the cause of more crime than any and all others combined.

When the question was being discussed in the Congress that adopted it, the voice of Morrill was lifted against it in eloquent and touching terms. He warned the members that such an act would be disastrous to the morals of the country. He cited history to show that whenever and wherever it had been tried intemperance had increased, and declared that "it must ever be so." He said that if this country, rich in gold and silver and all that goes to make it wealthy; with its unparalleled domain and varied climate; with its population embracing inventive genius that touches all lands to bless them, its skilled artisans, its hearty romany, its brilliant scholars, and magnificent systems of education, would enter into a "covenant with death and an agreement with hell" by asking the liquor dealers of the country to give of their ill-gotten gains to pay the expense of maintaining the government, it should cause the cheek of every Christian to mantle with shame and send him to his knees in penitence and pleading.

As a war measure it was accepted and endured. But the war is over. Reconstruction is a fact. For twenty years the business of the country has been remarkably remunerative; colossal fortunes have been amassed; the condition of the common people has been superior to that of any nation on the globe. And yet we bolster up a gigantic monopoly.

It is welling to pay a nickel more for them. Pittsburgh. GEO. A. MACBETH CO.

Your dealer in lamp-chimneys—what does he get for you? You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Refusing to pay a nickel more for them. Pittsburgh. GEO. A. MACBETH CO.

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Zion's Herald.

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STAGNANT BLESSINGS.

The blessings of life are a great deal like a system of water-works. Water is pumped from the river into a great reservoir; but it is not for the sake of filling the reservoir. It is to obtain a head, a pressure, which will force it into the pipes. The gates are opened, and it flows into the mains; and it is not for the sake of filling the mains. If it simply lies there and fills them, it soon becomes stagnant and unfit for use. They are filled only that they may fill other pipes, smaller pipes, and these in turn that they may fill thousands of service pipes which run from the streets into the homes. The great end, after all, of that system is that the cook who needs the water, and the thirsty child, and the wagon that sprays the streets, and the fire engine, may open the hydrants and permit the water which has been so laboriously pumped in to run out again.

Blessings which tarry long with the receiver become stagnant. We are filled that we may fill others, and pass along the line the results of our privileges and opportunities; and not until the last ungenerous heart of man has had poured into it through us the blessings of the Gospel, will the great river of salvation have fulfilled its mission.

PERMANENT IMPRESSION IN THE PULPIT.

The preacher must impress his message on the minds of those who hear. If unable to do so, he can hardly be accounted a preacher of any moral value or significance in the world. But of those able to meet this requirement, there is a great difference in men as to the capacity for making permanent impressions. One is the man of the hour; the other the man of all hours. The former never fails to arrest attention and hold it firmly to the close of the service. He has, it may be, a musical voice, an enthusiastic temper, an agreeable manner, an apt and curt way of putting things. He possesses the rare gift of immediate impression. The audience feels the man. There is personal magnetism in him; a strange witchery is in his speech; or the charm of a dramatic manner may be his. For the hour he is in full command, and aways his audience in a strange manner. He is felt as well as heard, and regarded as a marvel. But on passing out into the world, the vivid impression begins to fade. The lines of truth, once drawn in flame, grow pale; a sense of unreality, as of a dream when one awakes, possesses the mind; and, on examining, a few days later, the tablets of memory, we are surprised to find so little there, and the little remaining is so faded as to be hardly translatable into intelligible form. The memory of a great impression is all that remains. The mystery is, how the impression was made.

But there is another style of preacher. Though less immediately attractive than the former, he contrives to make more durable impressions upon the characters and lives of men. His method and message are both plain and simple. He comes with old truths, much worn and threadbare, or possibly so common as to be not much used just now. He opens his message clearly and in order, making a vivid presentation, so that obsolete truth even takes on a freshness. What he says is well, but it seems to the hearer so self-evident as to need no repetition. The hearer thinks he could say the same thing in just as good a way. He would find his mistake when he tried. With his plain and direct method, opening out the Word of God and making deep wells down into the human heart with electrical lighting, the preacher contrives to secure deep and abiding impressions. There was no startling novelty or dramatic presentation; there were truth and light.

As the hearer retires from the presence of such a preacher, the lines of thought, written in fluid, begin to

deepen and darken, and he begins to realize how much more was in the speaker's words than at first supposed. The burden of the message dawned upon him. The truths uttered come back to him again and again; he cannot get rid of them; instead of fading, they gain in distinctness and force with time. The points in most sermons are soon forgotten. These are burned in; the mystery is that no hearer is able to forget. The great words of Jesus Christ the world can never forget. They are blazoned upon the concave of the soul; who ever runs may read. They become moral forces in the lives of those who hear. Of all preachers Christ was greatest. In His capacity to secure permanent impressions. There have, however, been many of His ministers able to follow Him at a distance. They utter truths that stick fast in the minds of those who hear.

The capacity to make a permanent impression is an enviable gift. The masters of the pulpit, in all ages, have combined the capacity for immediate impression with that for permanent impression. Whitefield, beyond any man of the age, was able to move and magnetize an audience. He spoke as with the voice of an archangel, alarming and arousing whole cities and continents; he moved the English-speaking world as by a moral earthquake. In his influence, too, there was much that was permanent. But, in this latter respect, he was not equal to Wesley. Wesley, though speaking more deliberately, used a long-distance telephone, sending every feeble puff of sound down the life of the hearer and over into the nineteenth century. For the hour, Gough convulsed an audience; the people laughed and cried; he played upon the feelings as a musician would touch the keys of his instrument. But the influence of this art of the playhouse diminished with the square of the distance until it became an inaudible whisper. St. Paul, though great before an audience, was greater after the audience had gone away. The echoes of his speech sounded down the ages. It was a whisper at first; the whisper at length swelled to the tones of a mighty organ.

To speak to the future, the preacher must have something to say. The unassisted human voice is insufficient. He must touch the conscience and the will as well as reach the understanding and heart. A seed-thought or principle lodged in the mind will germinate and become fruitful in the whole life. Truth is built into character. The Gospel is thus not in word only, but in power and much assurance.

THE PLACE OF FEELING IN RELIGION.

Should any one say that the Christian life is no place for the exhibition of feeling—to be calm, well-poised and self-contained under all the circumstances of life—we would reply that Christ Himself was a man of emotions. He did not look upon natural feeling as an indication of weakness, which ought to be subdued and overcome. He would never have told those who gathered about Him while on earth—as some Christians, and even some ministers, today, would tell those who are awayed by strong emotions—"It is unmanly and unwomanly to give way to your feelings. You ought to have more self-control. How can you be a strong, firm Christian when you are so easily moved, so impulsive, so ready to yield to every prompting of poor, weak human nature?" There are those, pretending to be Christian teachers, who will use just such words as these; who will try to obstruct the natural working of laws which God Himself has set in operation in the human soul, and which have expressed themselves in that perfect divine-human life which God raised up among us to be our Example.

To Christ, the Divine Idealist, there was generous room in life for what we call emotion. There is not a single passage in the story of His life which would seem to indicate that He disapproved of, or did not respond to, the spontaneous and natural utterance of feeling on the part of any with whom He came in contact. We recall the sweet compassion, the gentle pity, with which He went about laying His own brotherly hands upon the sick. We recall how tenderly He took the little children in His arms and blessed them, saying, "Of such is the kingdom of heaven;" how He wept with the afflicted Marthas and Mary at the grave of Lazarus; how, as He stood looking down upon the faithless, wicked city of Jerusalem, the capital of His nation, the city of His fathers, He could not keep back the plying tears. And we recall that other beautiful picture, where the beloved John, the one disciple who thoroughly understood Him and sympathized with Him, reclines upon the bosom of his Master. Here indeed was One in whom the gentlest, sweetest, most womanly tenderness was united with the noblest, manliest strength.

If we examine some of the functions of feeling in religion, we think we shall find that it occupies a large and rightful place in this higher spiritual life of ours. First, we shall see that the side of our nature to which religion chiefly addresses itself is the emotional side. The very idea of God appeals, not so much to man's reason, as to that spiritual feeling or impulse which we call worship. A savage or a child has a conception of God, but it is not a conception grounded in reason. It is based, rather, upon a feeling, an emotion, of reverence or adoration, which arises spontaneously when the intuitive idea of God is appealed to. Indeed, none of us can give a distinct or adequate definition of God, as we might if the idea of Him were grounded simply in the categorical reason.

We have an emotional perception of God, but that is all. We say that we know He exists, because we feel that He exists. Our hearts respond to the utterance of the Divine Name. Missionaries to heathen lands tell us that they cannot explain or define to the untutored minds of the natives what they mean by the word God, but that does not prevent their conveying the idea, for there already exists in the soul of the heathen man this strong emotive instinct of worship, whereby he is able to respond at once to the conception of a Divine Being, however vague the conception may be which the missionary places before him. Again, the motives of religion, which is the salvation of mankind, appeals, not to any faculty of the reason, but directly to the emotion of gratitude. And when the personal element is added, as it is in Christianity, in the person of Christ, the appeal is still less to the reason, but to that deepest and most vital feeling of which man is capable, namely, love. Faith, too, is not an intellectual exercise, but, as Dr. McCosh says, "an exercise of the soul." Hope, trust, charity, peace, devotion—all these finer qualities or states of a man, to which religion appeals, are emotional in their nature. There is hardly a religious experience which is not purely a matter of feeling. It will be readily seen, then, what a large and legitimate function, in this respect of being the basis of appeal, the emotions perform in our religious life. They are the very levers of spiritual power. Everything in religion seems to depend upon the exercise of the emotional nature.

But observe a second function which the feelings perform in our religious life. They provide the means by which that life is propagated and transmitted. All successful evangelistic work is an appeal to the emotional nature of men. You do not hear of Mr. Moody's going before one of his great audiences and saying: "Now, my friends, I am going to prove to your reason that this Gospel which I preach is true." No, our great modern evangelist is too wise for that: "What he does say is, practically, this: 'Friends, I am going to try to set before you today One whom you cannot help loving, if I can only present Him as He really is. That person is Jesus Christ.' It is an appeal directly to the feelings of his audience. This is always the way that religious truth propagates and extends itself. If you want to teach Christianity, you must present Christ. Christianity is not a system of ethics to be established by reason. It is the winning power of a life, the life of One who is to be loved and followed. What is it which has brought those who are converted out of darkness into light? Was it an intellectual conviction? or was it the power of some great, deep feeling, that moved them, mysteriously, mightily, as the wind sweeps the branches of the forest? They were drawn by the soul's response to Divine Love. And it was not so much they were seeking God, as God who was seeking them. Their conversion was a spiritual response to this seeking love. And so everywhere it is love that is propagating this spiritual kingdom. It is our emotional nature which is receiving and communicating the life which is in Christ. In so far as you hope to be an instrument of God in awakening this life in others, you must appeal to their hearts rather than to their intellects. You must use love and sympathy rather than reason and logic. It is this reproductive function of feeling in religion which is the secret of all successful evangelistic work. Not only ministers of the Gospel, but every Christian teacher and worker, must learn to appeal by sympathy and love directly to the hearts of men. It was Christ's method, and it must be our method. Reason may be the best tool for science or philosophy, but the best tool which religion can use is love.

Still another function of feeling in religion is its power of expressing the best and deepest that is in the soul. It is understood, and has become a kind of axiom in the world of art, that there can be no true poetry, or music, or painting, or sculpture, or architecture, without some measure of feeling on the part of the artist. The emotional nature thus underlies the highest forms of artistic expression of which man is capable. It is even more true of religious experience, that the utterance of the best which is in it depends upon feeling. In the incident of Mary's anointing our Lord, at the supper in Bethany, you will remember how blind the disciples were to the true significance of that beautiful deed. It was an act which expressed a profound spiritual sympathy, a delicacy of apprehension, and tenderness of affection on Mary's part, which they were too dull to comprehend, much less to share. They would have been capable of a certain practical, commonplace satisfaction in seeing the box of ointment given to Christ by Mary, as something that could have been sold and converted into charity. This their prosaic reason—or, as people sometimes put it, common sense—would have approved most heartily. But the infinitely finer, deeper significance of the anointing as a true religious expression of feeling—of Mary's love, sympathy and gratitude, in an hour when our Lord was sorely in need of some such utterance of the human heart—this was a function of feeling which they could not understand or even find patience for. Yet it was an evidence of the very best which religion cultivates in the soul, and furthermore it was the only possible evidence by which that best could have been revealed, in Mary's case. What a poor, weak, inadequate way of trying to reveal her heart's devotion it would have been, if Mary had sought to convince her Master by the logic of words that she loved Him! But when her heart poured itself out, as it were, with the

fragrance of the spikenard, in that silent act of devotion, that outburst of spiritual feeling, then Jesus understood all that was in her heart, and responded to it with that beautiful and gracious promise, which shall be the name of her forever: "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

We cannot have too much feeling in our religion; for it is by this very feeling that we express the deepest and best that is in us. When we see a mother bending down to kiss the flowers upon a little grave; when we see a strong man bowing his head in anguished prayer, and shedding bitter tears over the memory of something in his past life which the world, perhaps, has long forgiven and forgotten; when we see an aged saint bending over her well-worn Bible, smiling and weeping by turns, as she slowly spells out with her fading eyes the familiar words, or stoops to press her lips upon some golden promise—tell us not that all this is mere weak sentiment, that it counts for naught in the eyes of God, and is of no real benefit to any Christian soul. We say that it is the soul's utterance of the best that is in it. Away with the false notion that feeling has no place in religion; that men and women must be as calm and unmoved and undemonstrative as the great stone face of the Sphinx, under the loves and the losses, the joys and the sorrows, the ecstasies and the disappointments, of this intense and changing life! God knows we cannot keep these alabaster boxes of souls feeling forever sealed. What poor creatureless creatures we should be if we could! No quick impulses darting into swift, inspired action; no tender sympathies overflowing in deeds of love; no fountains of tears purging the sin-stained past—think what religion would be without feeling! Surely, there is room for all the natural impulses of the human heart in this religion of Jesus Christ. Our Lord would not have any of us stoics or ascetics. He Himself knew all the emotions of the human heart, and gave them free expression. He did not think tears unmanly, nor quick-springing sympathy undignified, nor honest indignation unrighteous. He wept and He rejoiced; He was depressed and He was exalted; He loved and He condemned; He was at strife and He was at peace. All the feelings of the heart found utterance in His life. Let us not fear that we shall be too natural and too human, with all our impulses and emotions, for Christ to own us and sympathize with us. That was what the disciples thought about the Impulsive Mary. But Christ understood her better than they did. He knew what was in her heart; and He knows what is in the heart of every one of us when the alabaster box is unsealed, and the sweet spikenard of the soul flows out in every true and generous and sympathetic feeling.

Professor Tyndall.

For thirty years or more Professors Tyndall and Huxley have stood before the English-speaking world as the foremost representatives of science, each devoted to his work and each eminent as an expounder of the principles of science to the non-scientific public. Huxley delights in theories as well as facts, and has made an occasional dash into the theological domain, while Tyndall confined himself more strictly to the domain of science and was satisfied to attain what the facts would warrant. He was purely a scientist. He wished prayer even to be tested by the methods of science.

John Tyndall, one of the most eminent scientific men of the age, was born near Carrigrohilly, Ireland, August 21, 1818, and died Dec. 4, at Haslemere, his country seat in Surrey, just south of London. Though born in Ireland, his family went, two hundred years ago, from Gloucestershire, the birth country of William Tyndale, the early translator of the New Testament. The father of Prof. Tyndall was a stanch Orangeman, versed in the controversial theology of the age and intensely hostile to the teaching and methods of the Roman hierarchy. The son early inherited a love of knowledge and found aid for its acquisition in the local public schools and in the assistance rendered by his father, especially in mathematics. In an important sense Prof. Tyndall was self-educated; but at the same time his education was thorough and accurate.

In 1844 he engaged with a firm in Manchester as a civil engineer; and three years later he became an instructor in Queen's College, in Hampshire, designed to give preliminary instruction to those studying in engineering and the science of agriculture. Here he met Dr. Frankland, an eminent chemist, who urged him to pursue further his chemical studies. To secure that desirable end, he spent two years at the University of Manchester, under Frankland, the eminent chemist. On his return to England in 1853, he read a paper before the Royal Society on the transmission of heat through organic substances. The paper marked a turning-point in his life. So handsome were his expositions, and so full his knowledge on the subject, that he was at once chosen lecturer on natural philosophy in the Royal Institution, where he succeeded Faraday and continued to perform the duties connected with his post until 1887—a period of thirty-four years. In 1856 he accompanied Prof. Huxley to Switzerland in order to study the glaciers of the Alps; and in 1872 he visited America to meet several lecture engagements. A course was delivered before the Lowell Institute in Boston, which many, now living, must remember for his marvelous experiments and brilliant expositions. For his American lecture he received \$25,000, and the net proceeds of \$15,000 was devoted to the aid of indigent students.

Prof. Tyndall lived in an age of marvelous progress. The race, which had groveled through many centuries, all at once made a leap ahead. The advance was along all the lines of civilization. For the first time the whole world seemed to move. Science felt the impulse. The older sciences were improved; new ones came into existence. During Tyndall's life science made greater advance than during any preceding period of five hundred years. It is much to say that in such an age Prof. Tyndall marched, with the few eminent in science, at the head of the column. He was a broad and earnest student; he chose all science as his field of investigation. Though he devoted much atten-

tion to chemistry, he was in no proper sense a specialist in that department. He delighted to range the whole field of science. Distinctions for the breadth and accuracy of his knowledge on scientific subjects, he discovered a capacity for original investigation as well as a facility and felicity in the communication of knowledge. As an expounder of the principles of science he was unsurpassed. On the lecture platform and in the printed page he was able to hold the attention of even the non-scientist. Tyndall is to be judged purely as a scientist. Though sometimes regarded as an agnostic, or an atheist, he recognized an intelligent Cause back of all phenomena. At the same time he seldom entered the domain of theology. He was content to deal with the facts and laws of the material world, where he was concededly a master.

Rev. Charles S. Nutter's Lecture.

The fourth lecture in the course on Homiletics before Boston University School of Theology was delivered, Dec. 4, by Rev. Charles S. Nutter, of the class of 1871. The theme selected was, "Hymnody and Church Music." On rising to speak he was heartily greeted, and was listened to with the utmost attention to the close of his address. In substance he said:

The minister is sent to win men—in the emphatic language of the Master, to "catch men." He must not only have gifts and grace, but usefulness; he must not only try, but succeed. To insure this high end he must go with a bare back; he must use such bait as may be best suited to the classes he wishes to reach. A slight mistake in his method may work a failure in his ministry. A knowledge of church music is an indispensable part of a minister's furnishing. He is to conduct public worship, and an important part of that worship is the music. Ignorance on this subject works a disqualification in the minister. He should know the value, the qualities and the properties of the music of worship. Even if unable to sing himself, he should make a study of this feature of the worship of the sanctuary. In the past too little attention has been paid to this matter; but the people will no longer wink at our ignorance or neglect. The minister must no longer select his hymns at random, or allow the musical part of the service to be neglected. By doing so, ludicrous things have happened in connection with the singing. If unacquainted with music, he should make himself acquainted. Though he may not become an adept, he can gain some knowledge which will be useful to him in shaping the public worship. He may not know everything; indeed, he must be content with slight knowledge on many subjects; but this pertains to his office and is important to its success.

The early preachers succeeded by their singing as well as by their preaching and exhortations. They often led the singing, and sometimes constituted the whole choir. The music was in their hands down to 1868, when committees on singing were authorized; but even now the preacher must be familiar with the subject in order to be influential in his committee and to aid in the proper adjustment of the service, so that one part shall help the others. The organ, that magnificent instrument, should be an aid to worship; they should settle and solemnize the minds of the worshippers; and then at the close the audience should be sent away in harmony with the spirit of the sermon. In order to have good singing, vocal music should be cultivated in each congregation. The minister should preach on the subject and maintain a singing school for a few weeks each year. In this way congregational singing will be possible—the singing of the single church. This should form the basis with which the quartet and solo should be associated. There should be variety in that part of worship. The ten talents are good; but we may not neglect the four talents, or the one. Congregations can render simple chorals; but the grand and worshipful anthems and choruses can be rendered only by trained singers. To such rendering there will be grace in listening. Even with congregational singing the choir should be cherished by the preacher. Let the members know they are appreciated, and cultivate piety among the singers. Praise services can be held with success. Take an evening with, for instance, Charles Wesley, Watts, or Cowper.

Hymnody was once meagre, but was greatly enriched by the Wesleys and Watts. The rippling stream has become "a river to swim in." There are various classes of hymns, each class adapted to particular purposes. For instance, there are songs of praise, offered directly to God, as, "Come, Thou Almighty King!" There are also prayer songs: "Show pity, Lord, O Lord, forgive!" Personal experience is a powerful element in a large class of hymns, as "Jesus, My All, to Heaven is Gone." Songs of the Cross and consecration hymns are also common. There are whole books of hymns on other, which should be rendered with appropriate music.

The musical scale is a feature in the law of sound, is a part of the order of nature. Each tone is related to every other, and at the same time possesses an individuality of its own. The first tone is the most dignified as the leader of the movement, the head of the family; while the eighth is the mother, tender, gentle. Mrs. D. is the same as Mr. D., with a difference. The second tone rises like a trumpet, while the third is gentle and restful. There come the solemn and hopeful tones. All these are combined in the grand result as the seven rays of the solar spectrum melt into the perfect light of day. The church should utilize music to secure attention to the Gospel as did Luther and the Wesleys, and as do the evangelists of today. Luther did more by his songs than his sermons to reach the German people. Music is useful in confirming as well as securing disciples. Music is in harmony with heaven, and here on earth life is nearest to the gates of pearl. An old poet represents the saints on the other side as renewing the strain:—

"There David stands with harp in hand,
As master of the choir;
A thousand times that man was blest
That taught such music here."

PERSONALS.

—Bishop Foster and Secretary Leonard are expected to reach San Francisco on or before the 16th inst.

—We are happy to announce that Dr. L. L. Latham, of Baltimore, who has been seriously ill, is convalescing.

—Mr. Harvey Hoyt, one of the six Hoyt brothers, an honorable and useful layman, died at Stamford, Conn., Dec. 2, aged 72 years.

—Rev. J. J. White, one of the best known and oldest ministers of our church, died, Dec. 6, at his residence in Brooklyn. He was 76 years of age.

—Rev. Ramsey Harrington, a superannuated minister of Central New York Conference, residing at Lyons, N. Y., passed to his rest, Nov. 22, in the ninety-third year of his age.

—Mrs. L. A. Staple Denlow, daughter of the late Rev. Mark Staple, D. D., kindly furnishes an account of her father's victorious death. She writes:—

"We are happy to announce that Rev. J. M. Frost, of Bangor, who has been ill so long, is much improved in health."

—Bishop Goodell and wife entertained as their guest Bishop O. F. Fitzgerald, of the Methodist Episcopal Church, South, during his recent visit to San Francisco.

—Bishop Vincent preached at Appleton Chapel, Harvard University, Cambridge, Sunday evening, from the text, "Thy kingdom come," to an audience that completely filled the house.

—Rev. W. S. McIntire, of Biddeford, Me., is transferred from the Maine to the New England Southern Conference, and stationed at St. Paul's Church, Providence, R. I. He commences his new pastorate next Sunday, Dec. 17.

—The pulpit of Franklin St. Church, Newark, N. J., which was made vacant by the transfer of Dr. Brady to the People's Church, will be supplied until the next session of the New York Conference by Rev. Richard Vanhorne, D. D.

—Rev. Dr. J. J. Moore, senior Bishop of the African Methodist Episcopal Zion Church, died at Greenboro, Dec. 9, at the age of 90 years. He had been a itinerant minister more than sixty years, and held the office of bishop nearly twenty-six years.

—A private note informs us that while Rev. J. Wear Dearborn has been very glad to see all friends that have called, yet now, because of failing strength, his physician has ordered that he only an occasional relative or intimate friend be admitted to see him.

—When at the meeting of the Missionary Board Drs. Upham and Day took seats on each side of Dr. Scott, of Texas, the only colored member of the committee, he quietly observed: "This is a Ham sandwich."

"Yes," retorted Dr. Upham, "and the Ham is the best part of it."

—Rev. Dr. Josiah Strong, author of "Our Country," delivered the address on the occasion of the eleventh annual formal opening day at Gammon Theological Seminary, Nov. 10. It was a strong, practical, helpful utterance. The Seminary opened on Oct. 3 with a larger attendance and with more advanced students than usual. An encouraging fact is that there are more college graduates in the entering class than have, at any one time, been in attendance at the Seminary.

—Rev. A. D. Mayo, D. D., whose notable article on the Negro appeared a few months ago in our columns, left Boston, Dec. 5, for the fifteenth tour of his ministry of education. During the month of December, in Washington, he will be occupied in preparing the first part of a "History of the Common School."

—An excellent written sketch of Bishop Baker, which appears in *The Outlook*, published by the ladies of Baker Memorial Church, Concord, N. H., appears these discriminating words:—

"In a quiet and modest way Bishop Baker was the leading instrument of introducing measures that have already resulted in an epoch in our church history and usage. 'Guide-book in the Administration of the Discipline'—the result of years of research—brought a sudden and almost entire change in the administration of discipline in our church, and no pastor considers himself prepared for the administration of church affairs without this book of reference."

—We regret to learn, as we go to press, that Rev. Andrew McKee, D. D., a distinguished member of the New England Conference, who had for some months been severely ill, died at the home of his son in Watertown, at 1.30 Monday morning. His death is a surprise; for, though he had been dropping out of the active ranks last spring and had been stopping with his son, persons outside of the family were not aware of the seriousness of his sickness. Though he had suffered much in his later weeks, he passed quietly and painlessly over the stream at last. He had filled many of the important pulpits of the Conference. A more extended notice will appear at a later date.

—It is stated that Senator Morrill, of Vermont, will make the first speech against the Wilson Tariff bill in the U. S. Senate. He is the very oldest man in the Congress, the "father of Congress" in years, in original entry, and in length of continuous service. He came to the House in 1855, served there until 1867, when he was promoted to the Senate, and has since served ever since. He has the distinction of being both the father of the Congress and the father of the Senate. Mr. Morrill is in his 84th year, and if he shall live to serve out his present term, he will have been in Congress forty-two years, thirty of which will have been spent in the Senate.

—Bishop William Taylor sailed for Africa from New York on the steamer "Majestic," Dec. 6, accompanied by his niece, Miss Jennie Taylor. Miss Taylor is about twenty years of age, has the right to pilot a B. M. A. M. D., and D. S., after her name, for she has diplomas covering that she is a graduate of Dickinson College, at Carlisle, Pa., and of the Woman's Medical College in Philadelphia, and has taken a special course in dentistry in New York city, doing the practical work at the office of Dr. Wm. E. Dunn. Miss Taylor will be the first Protestant dentist that has ever been sent out on a missionary tour, and her trip will therefore be a unique one. She goes without salary, the Missionary Society paying only her expenses. Her labors, which will be confined to work among the missionaries and their families, will be entirely gratuitous.

—The election of Rev. J. W. E. Bowen, Ph. D., D. D., to succeed Dr. Crawford, who gave four years of able and successful service in the chair of historical theology in Gammon Theological Seminary, meets with universal approval. His graduation at Boston University School of Theology with the honors of his class; his successful completion of the course of study in philosophy and history in the "School of A. I. Sciences," Boston University, leading to the degree of Ph. D.; his years of service in the pastorate, in which his faithfulness and ability as pastor and preacher won marked success; his experience as field agent of the Missionary Society, which enabled him to gain a large knowledge of the church and especially of this field of labor in the South—all these traits in giving him that discipline which eminently qualifies him for this important department at Gammon. Professor Bowen has entered upon his work with vigor and enthusiasm.

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BRIEFLETS.

The issue of Zion's Herald for Dec.

is in Christ. Here at home it sends its funds and its agents among the Norwegians and Hungarians and Poles and Italians— races which must be reached with the Gospel, or they will destroy the very bulwarks of our faith. We heartily commend these societies to the generous consideration of our readers.

A large amount of Church News, already in type, is crowded over to the next issue.

The *Richmond Christian Advocate*, of the Methodist Episcopal Church, South, has the following expressive paragraph:—

"Editor Hays, of the *Nashville Christian Advocate*, reports himself as declining communications from nearly every one of our most popular Bishops. And not one of them will ever utter an evil word against him. It is only the poor and paltry pulpit that trots around and voids his rheum on the editor who protects his readers from stilted sermons, or gentlemen from an anonymous slander."

We gladly give place to the following note received from Rev. J. C. Hall:—

"Will you allow me to supplement the article which recently appeared in your columns under my name, on Wesley Church, Minneapolis, and its pastor, by adding a personal note regarding one of the many worthy laymen of that church? The item was included in the original draft of the article; but on a very critical examination of the matter, I decided to leave it out, as the article was relating to church and pastor—that is, to the church building and the pastor. But in this instance the church building would not have been possible but for the valuable aid of Horatio F. Lillibridge, who took the old Central Church and furnished the necessary services, and \$125,000—to enable the church to rebuild. It affords me pleasure to supplement the article by this personal note, which is certainly one who has rendered a valuable service, and who, apart from this, is held in high esteem by all who know him."

The annual meeting of the Board of Education of the Methodist Episcopal Church was held at its office in New York, Dec. 8. Bishop Andrews presided. The report of the treasurer showed that the collections for the year ending Nov. 29 were \$73,347.29—an increase of \$7,541 over last year, and of \$39,319 above the collections of 1888, or 127 per cent. increase. The total income from all sources for the fiscal year was \$75,653.91.

The report of Secretary Payne showed that the society had aided during the year 1,416 students of twenty-four different nationalities. These students were in a hundred different institutions of learning throughout the entire world. More than three-fourths of the number are preparing for the ministry or for missionary work; 212 are expecting to teach; 139 were women, many of whom intend to minister and others to become teachers. Children's Day was shown to have been more generally observed this year than in any previous year, and a larger number of Sunday-schools sent collections to the Board. It was recognized that the last General Conference gave the Board a much more prominent place in the educational system of the church than heretofore, and imposes upon it obligations and tasks of the highest character. That it is doing its work so successfully is a matter for general gratification.

Rev. Matt. S. Hughes, of Portland, Maine, delivered the Thanksgiving sermon in that city at a union service, speaking upon "The Common School." The church was crowded with an audience that gave expression to its gratification of the speaker by enthusiastic applause. The *Evening Express*, in a long editorial of favorable comment upon the address, says significantly:—

"Rev. Mr. Hughes presented the question just as it is, a civil and not a religious question, and if it could only be kept in that position much more progress could be made in settling it. It must be borne in mind that opposition to the common school system proceeds not from the Catholic hierarchy alone. The governing power of the Lutheran church in the West is just as much opposed to it. . . . The right of any State to control the education of its youth does not rest upon the fact that the majority of its citizens are of the Protestant faith. It rests upon the fact that education is one of the preservatives of the State, and self-preservation is the right of an aggregation of individuals in their corporate capacity as well as of each member of this aggregation in his individual capacity. No form of government is so dependent upon education for its existence as the republic."

The twenty-fifth annual meeting of the New York Wesleyan Alumni Club—the oldest of Wesleyan Alumni Clubs, with the exception of Boston—was held at the St. Denis Hotel, Friday evening, Dec. 8. The completion of a quarter-century was celebrated by an attendance of nearly a hundred alumni, with a few invited guests. Among those present were Bishops Andrews, Hays and Malvern, Judge Reynolds, of Brooklyn, Theodore E. Hancock, the new Attorney General of New York State, Secretary Payne of the Board of Education, Professor Upham, of Drew Theological Seminary, Dr. Kelley, editor of the *Methodist Review*, J. E. Andrews, by whose liberality the new North College has just been made new, Dr. T. B. Wood, of the South American Mission, Dr. J. L. Harbit, who presided most graciously over the feast, Daniel G. Harriman, William M. and Henry C. Ingraham, Dr. James M. King. The faculty of the college was represented by Professors Bliss, Alwater, Crawford and Rosa. The meeting was an unusually enthusiastic and enjoyable one. Professor Alwater spoke of the advance of scholarship spirit, as indicated by the increasing number of the graduates of the college who are pursuing advanced studies there and in various universities in this country and in Europe. Professor Rosa spoke of the recent organization of a joint committee of faculty and students in connection with various college matters, and of the plan recently adopted of leaving the prevention of frauds in examination to the public sentiment of students. The old University is ever progressive, and was never in condition to afford so good advantages for a liberal education as at present.

It is a striking illustration of the growth in Wesleyan University of the scholarly spirit which impels men to advanced study, and of the loyalty to Alma Mater felt by her sons however widely scattered, that arrangements have been made for holding, during the Christmas holidays, the second annual reunion of Wesleyan Alumni in Berlin. There are not less than nine Wesleyan graduates in Germany, studying in the various universities, and the majority of them are expected to be present (some of them with wives or sisters) at the Christmas meeting in Berlin.

One man's going to church pleases the Lord, because that man feels that the church belongs to him; a call from the Lord, and because there is a love for God in his heart which prompts him to go to his house. Another man who goes to the same church, and behaves with the same decorum, does not please the Lord by his going, because he goes to show himself off, or to keep up his standing in the community, or because he takes pride in a habit of church-going, or because he vainly thinks there is a certain merit in punctual attendance. It is the same way with a man's giving, or a man's honesty in business. There are two principles involved: The principle of trying to do something to buy favor

of God—that is, of deserving it; and the principle of an acknowledged dependence upon Him who receives His favor as favor—unmerited grace.

We gladly share with our readers the following inspiring note, received from Rev. A. W. Pottle, of Westbrook, Me., under date of Dec. 5:—

Your request for me to write for your 'Harvest' symposium was received with joy, in the midst of one of the most interesting and extensive revivals of my thirty-two years in the ministry. Since the session of our Annual Conference a revival spirit has been upon the people, conversions occurring occasionally during the summer months. A fall campaign was planned and a series of revival meetings commenced the last of October. I invited Rev. I. T. Johnson, evangelist, to assist me. He was well received by my people, and from the first was very helpful to the work. Our church was filled at every service, and at some of the meetings many could not get in. About 150 persons have been at the altar for prayer, most of whom give evidence of sound conversion. Nearly 800 have already been received on profession, and a joyful company they are.

The movement has completely revolutionized the method and spirit of our social meetings. Many of the converts are among the most promising of our young people, most of them members of our high school. The man of sixty years of age and the child not more than ten years of age are alike in the 'common salvation.' Westbrook has not enjoyed such a revival for many years, and the work is still going on. Our churches are now awake to realize the necessities for a genuine revival of pure and undiluted religion. Our languishing life, perishing souls, the prevalence of sin, the possibilities of grace, and the glory of God require a revival in our churches. May there be a movement all along the line in this direction!

The Baltimore Methodist, in its last issue, says:—

"A notable discourse, even for a special occasion, was the Thanksgiving day sermon preached by Dr. L. T. Townsend at Mt. Vernon Place Church. His arraignment of the religious condition of the country was one of the strongest characteristics of our country's peril that has ever fallen upon the ears of our young people, most of them members of our high school. The man of sixty years of age and the child not more than ten years of age are alike in the 'common salvation.' Westbrook has not enjoyed such a revival for many years, and the work is still going on. Our churches are now awake to realize the necessities for a genuine revival of pure and undiluted religion. Our languishing life, perishing souls, the prevalence of sin, the possibilities of grace, and the glory of God require a revival in our churches. May there be a movement all along the line in this direction!"

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MARRIAGES.

(Marriage notices over a month old not inserted.)

EATON—LAWRENCE.—In Wakefield, Mass., by Rev. W. T. Johnson, of East Boothbay, Me., M. E. W. Eaton and Bertha Lawrence, both of Lynnfield, Mass.

HEATH—RAY.—In Roslindale, Dec. 4, at St. Anthony's R. C. Church, by Rev. Merrill C. Beale, assisted by Rev. Frederick N. Upham, Bertha Heath and Ray, both of Roslindale, Mass.

GODDARD—BROWN.—In Durham, Me., Nov. 8, by Rev. G. B. Hammond, Fred A. Goddard, of Lyme, Mass., and Charley E. Brown, of Durham, Me.

MAXWELL—CARLANT.—At Pleasantville, Dec. 5, by Rev. W. Canham, of Old Orchard, Henry T. Maxwell, of Milbury, Mass., and Emma J. Carlant, of Pleasantville, Me.

POST-OFFICE ADDRESS.—

Rev. George M. Hamlin, D. D., (Kinsey, Henry O., Albion.)

Money Letters from Nov. 27 to Dec. 11. J. D. Anderson, Mrs. G. R. Avery, A. W. C. Anderson, H. Baylies, G. C. Bowdell, M. E. Boyd, G. H. Clarke, Mrs. Lydia Conant, C. S. Cummings, A. Cameron, W. B. Clarke, W. L. Douglas, J. W. Day, W. E. Davis, Moses French, F. A. Ferguson, W. E. Greene, Mrs. Moses Gould, Jas. Hargreaves, C. L. Hood, Ed. C. J. Irvine, G. C. Jones, J. B. Knowlton, Mrs. J. D. Lively, J. G. Leasure, Lord & Thomas, A. Lawrence, Ell Latham, L. A. May, Mrs. B. W. Mallett, J. J. McDaniels, Mrs. D. D. McArthur, E. B. Macdonald, H. H. Macdonald, G. S. Parvin, Mrs. A. Prescott, R. N. Read, W. H. Sargeant, M. A. Vandermant, J. W. Webb, W. H. West, Mrs. Z. T. Warren, Thos. Whitledge, J. O. Woodruff, W. A. Wynan.

The Epworth League reception at Grace Church for Rev. Dr. Schell was in every respect satisfactory. The papers read and addresses made were of a high order, and our secretary made a most favorable impression.

Lynn District.

East Boston Bethel.—This church was damaged by fire, early in the morning of Dec. 7, to the extent of \$6,000—nearly, if not quite, covered by insurance. A large loss is felt in the work for the sailors. This is the first Protestant church damaged by fire in East Boston within two months. The trustees met in the afternoon and courageously voted to go right on. The people gathered in large numbers that evening for the prayer-meeting and had a meeting of power. Sunday services were all held in the vestries. The church and pastor are full of cheer.

Marblehead.—This church is experiencing a genuine revival interest. Within a few weeks 20 have been received on probation, 12 have been baptized, and 6 taken into full membership.

Springfield District.

Feeling Hills.—The church edifice has been raised four feet and a vestry put beneath. The new vestry, which will serve a much-needed purpose for social services, is 24x30 feet. The improvement adds greatly to the outward appearance of the church. (Continued on Page 8.)

Starved to Death

in midst of plenty. Unfortunately, unfortunately, we hear of it often. Infants thrive physically and mentally when properly fed. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable.

Church Register.

THE HERALD CALENDAR.

The new Methodist Church at Digton, Mass., will be dedicated Dec. 14.

W. H. M. S. meeting, at Everett, Dec. 14.

The M. E. Church at Fairfax, Va., will be reopened Dec. 19.

Prov. Dist. Min. Assn., at Holbrook, Feb. 13, 19.

Conference, Place, Time, Bishop.

N. E. So. ern, Brockton, Mass., April 4, Warren N. Y. East, Dec. 14.

New York, New York, N. Y., 11, Fowler New York, Cohoes, N. Y., 11, Warren

N. Hampshire, Claremont, N. H., 11, Fos New England, Waltham, Mass., 11, Fitzgerald

Vermont, Bradford, Vt., 12, Warren Maine, Skowhegan, Me., 13, Fos East Maine, Houlton, Me., May 9, Fos

QUARTERLY MEETINGS.

BOSTON DISTRICT—FOURTH QUARTER.

DEC.

1, Hopkinton, 34, Rg's Square, eve.

2, Brookline, 35, Newton Highlands.

3, Allston, 37, Jantzen.

4, Morgan Chapel, 39, Newmarket.

5, Framingham, 41, Newtonville, a. m.

6, St. Andrew's, eve.

JAN.

1, Brookline, 14, Southbridge, eve.

2, Cherry Valley, 16, Walpole.

3, Webster St., 18, St. Paul's, Walpole.

4, Gardner, Wed. 19, St. Paul's, Walpole.

5, St. John's, 21, St. John's, Pitt. St. Ch.

6, Abundant, a. m. 21, E. Douglas, a. m.

7, Revere St., p. m. 21, Whitwell, eve.

8, Parkmont, eve. 22, S. W. St., E. Boston.

9, People's Church, 23, E. Boston.

10, West Roxbury, 24, Dedham.

11, Hyde Park, 24, Newton Upper Falls.

12, City Point, 25, Tremont St., eve.

13, Charlton, a. m. 31, Swed. Miss, Lowell.

FEB.

1, Rockport, 14, Winthrop St.

2, Highlandville, 16, Roslindale.

3, Temple St., a. m. 18, Webster, a. m.

4, Plainville, 18, Oxford, eve.

5, Swed. Miss, Maiden, 19, Highland Ch.

6, New Centre, 21, Swed. Miss, Lynn.

7, Southville, 22, Dorchester St.

8, Laurel St., Wor., a. m. 23, Uxbridge, a. m.

9, N. Grattan, p. m. 23, Milbury, eve.

10, Lincoln, eve. 23, Upton.

11, Newton L. Falls, 23, Upton.

MARCH.

1, Sw. E. Miss, Boston, 11, Holliston, eve.

2, Trinity, Wor., a. m. 14, Wollaston.

3, Greenville, p. m. 16, Dorchester Ch.

4, Grace, Wor., eve. 18, St. Anne, Pitt. St. Ch.

5, Park Ave., Wor., 12, 24, " " eve.

6, Nat. Ch., 19, Lakeside, Wor.

7, Appleton Ch., 20, Atlantic.

8, Ansburch, 21, Baker Mem'l.

9, Franklin, a. m. 22, West Quincy, a. m.

10, West Medway, p. m. 23, Coral St.

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The Sunday School.

FOURTH QUARTER. LESSON XIII.

Sunday, December 24.

Matt. 2: 1-11.

REV. W. O. HOLWAY, U. S. N.

THE BIRTH OF JESUS.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1: 21).

2. DATE: B. C. 4.

3. PLACES: Jerusalem and Bethlehem.

4. CONTEMPORARY EVENTS: Rome, the ruler of the world; a time of universal peace; Augustus Caesar, emperor; Herod the Great, king of Judea.

5. ST. MATTHEW'S GOSPEL: Written probably in both the Hebrew (Syro-Chaldaic) and Greek tongues, the Hebrew version about A. D. 25, the Greek, about A. D. 35. The Hebrew gospel has not come down to us. Its author, Matthew, also called Levi, was a Galilean Jew, and a publican, or collector of taxes for the Roman government, at Capernaum. His call by our Lord is mentioned in Chap. 9: 9. The object of this Gospel is to prove to the Jews the Messiahship of Jesus. It bears evidence of having been written for Jews rather than for Gentiles. "This Gospel," says Prof. Gregory, "takes the life of Jesus as it was lived on the earth, and His character as it actually appeared, and places them alongside the life and character of the Messiah as sketched in the prophets—the history by the side of the prophecies—that the two may appear in their marvelous unity and in their perfect identity."

6. HOME READINGS: Monday—Matt. 2: 1-11. Tuesday—Matt. 2: 12-18. Wednesday—Luke 2: 8: 18. Thursday—Luke 2: 25: 38. Friday—John 1: 1-14. Saturday—Isa. 9: 1-7. Sunday—Isa. 9: 1-7.

II. The Lesson Paraphrased.

Shortly after the birth of our Lord a party of Magians from far off Persia, or Arabia, arrived at Jerusalem, and greatly "troubled" King Herod, and aroused a great excitement in the city, by declaring that they had made their tollsome journey to worship the newly-born king of the Jews, whose "star" they had seen in the East. The hoary old despot, hearing of this possible rival to his throne, took crafty means to compass his destruction. He first convened the chief priests and scribes in order to find out his birthplace, and was informed that the Jewish Bethlehem was the place predicted in ancient prophecy. Then he had a private conference with the Magi, learned precisely how long ago the star had appeared, and despatched them to Bethlehem with the injunction to make diligent search for the young child, and to inform him if successful, that he too might "come and worship him." The wise men set out for Bethlehem, and, to their great joy, were guided by the star, which reappeared and shone with all its former splendor. Entering the house, they found the mother and the Babe. With profound reverence and faith they prostrated themselves in worship before the Holy Child, and offered their gifts of gold, and frankincense and myrrh. Their pious purpose accomplished, they would have returned to Jerusalem and made their report to the king; but in the dreams of the night He that never slumbereth nor sleepeth warned them not to communicate their discovery to Herod; and in the morning, when they departed, they turned their camels' heads away from the Holy City, and sought their land "by another way."

III. The Lesson Explained.

1. When Jesus was born.—A. D. 4, or four years before the beginning of the Christian era.—1897 instead of 1893 years ago. The visit of the Magi, which our lesson records, occurred several days after His birth. Bethlehem of Judea.—For the account of His birth see preceding chapter, 18: 25; also Luke 2: 1-20. Bethlehem is one of the oldest towns in Palestine, being mentioned in Genesis, Judges, etc. It was connected with the story of Ruth, and was crowned David; it bore the name of Ephrath or Ephrath, "the fruitful." It is situated about six miles south of Jerusalem, and its name means "house of bread." The Vulgate (the Latin translation of the Scriptures) was prepared here by Jerome, in the fourth century after Christ. Herod the Great—son of the Idumean Antipater, remained the Great; became governor of Galilee at the age of 18, and was crowned king of Judea by the Roman Senate, A. C. 40; reigned 37 years; rebuilt the temple, but was cruel and licentious in character; had ten wives and many children; killed three of the latter and one of his wives; died at the age of 70. Wise men.—The Magi, the cultured, priestly class among the Persians and Medes, students in astrology and the natural sciences. Tradition makes them—three kings—Caspian, Melchior, and Balthasar. The word here rendered "wise men" afterwards came to have a bad meaning. Our words "magic" and "magician" are derived from it. Jerusalem—the capital city, and therefore the most likely place to find Him whom they sought.

2. Where is he?—They were, in this question, the expectation, prevalent at this period throughout the world, of which hints are found in Suetonius, Virgil, Tacitus and other writers, that a great and mighty prince was about to be born. King of the Jews.—The Jews, in their dispersion after the Captivity, carried with them the hope and promise of their race—the Star of David, the sign of the Messiah who should arise out of Jacob, the Messiah who should usher in a glorious kingdom. Seen (R. V., "saw") his star—probably not a miraculous star, lighted for their guidance, nor a meteor, nor a comet; but that remarkable conjunction of the planets Jupiter and Saturn (to the year of Rome 747) which the famous astronomer Kepler traced out and announced. It first appeared May 20 of that year. The Magi, to adopt Alfred's conjecture, saw this conjunction first in the East, and regarded it as the verification of what they expected. If, then, they started at once for Jerusalem, they would have seen September 29; and if they left Jerusalem at night to go to Bethlehem, a third conjunction, which happened Dec. 6, would appear right before them "one and a half hours east of the meridian at sunset." In the spring of 748 another conjunction occurred, including the planet Mars. Come to worship him.—The Magians were monotheists, like the Jews, and never worshiped idols; they worshiped fire, or light, as the best symbol of God. In this case they took

The Conferences.

NEW HAMPSHIRE CONFERENCE.

Manchester District.

The deaconess work at St. Paul's, Manchester, is being very successfully carried on. Miss Edna Brown came from the Chicago Training School about the first of May last and entered upon her duties. She has proved a very valuable assistant. At a report recently given she had made 1,242 calls, many of these upon the sick. At some places she read the Scriptures and prayed; at some she sewed in the housework, and thus has been a ministering angel for the sake of saving a soul. She has seen some converted; some have been brought into the Sunday-school, and others have been helped to live better. It has not lessened the pastor's work, but has broadened his field of vision. We need more workers of this kind. Wish we had them now.

No man has "troubled" the human heart so much as Christ. His whole course is a rebuke of evil. A babe "troubling" a king! See here the positive force of goodness. The good have ever "troubled" the bad (Parker).

4. Chief priests—heads of the twenty-four courses; and probably the ex-high priests also, many of whom had been put into office and dismissed again by the Romans—Scripture copyists, and therefore learned in the law. Says Whedon: "They were the same as the lawyers. A select number of the scribes, as well as of the Pharisees, was associated with the high priests to constitute the Sanhedrin, or supreme legislative body of the Jewish nation." Demanded of them.—He had a cruel, crafty purpose in making this demand.

5. They said unto him—apparently without hesitation or uncertainty. Prophet Micah 5: 1, 2. The quotation is made from the Septuagint, which differs in some respects from the Hebrew version. Princes—thousands, or heads of thousands. Governor—or shepherd; the word includes the ideas both of ruling and feeding.

7. Privily—privately. Herod conceals his malicious purpose under an apparent sympathy with the errand on which the Magi had come. Inquired of them diligently (R. V., "learned of them carefully")—learned exactly, or particularly. He wanted to know how old the child was. Bring me word, that I may . . . worship him.—The king tries to use these wise men as detectives. He utters here what Dr. Schaef calls "a lie diplomatic, based on the truth."

9. Lo, the star.—The sudden reappearance in conjunction for the third time in that year. "Being near the zenith, it would seem to go before them on their way. Supposing, then, the standing of the star to mean its reaching the zenith, there would be about sufficient time to reach Bethlehem, for the calculations show that the planets were at the zenith one and a half hours after sunset on the night of Dec. 6" (Schaef).

10. Rejoiced, etc.—Literally, "rejoiced exceedingly a great joy." Their faith was again blessed by a visible assurance and confirmation. "Then shall ye know, if ye follow on to know the Lord."

11. Come into the house.—The Holy Family were probably no longer domiciled in the stable. At least twelve days are supposed to have elapsed between the birth of Jesus and the visit of the Magi. Better accommodations had doubtless been found before this for the mother and the Child. The "forty days of purification" would detain Mary for quite a period in Bethlehem. Mary's mother.—Joseph was either absent, or else, not being the father, is not mentioned. Worshipped him.—Dr. Frank ("Christ in Literature") thus comments: "Three acts—adoration—falling down—prostration, offering the first, the second of the body; the second, of the soul; the third, of the goods. With these three—our bodies, our souls, our goods—we are to worship Him. Without them, all worship is but a lame and maimed sacrifice, neither fit for wise men to give nor for Christ to receive." Treasures—caskets, or coffers. Gifts—described further on, and such as would be conferred only on royalty. Frankincense—yellowish-brown vegetable resin, highly prized, of bitter taste, but fragrant when burned and used for incense. Myrrh—an aromatic gum, the product of a thorn bush, used in making ointments and for fumigation. From the city of Smyrna took its name. Says Dr. Upham: "Setting forth greater truths than they knew, they offered to the Son of man and the Son of God myrrh, hinting at the resurrection of the dead; the royal gold; and frankincense, the fragrant prayer—'myrrh to a mortal, gold to a king, frankincense to God.'"

IV. The Lesson Illustrated.

1. The burning bush caught a sign. Upon the brow of night. And starts the sage to see it shine. O'er all the morning light. A star, still his shining eye. Upon the starry way. And wings that tarish not, nor tire. Amid the blaze of day. But keep still his shining eye. Ushant, amid the sunlight eye!

2. You herald halloes suddenly! And with their fragrant freight. The stately camels troop the knee. Before a stable gate. Out! His whose name was first on high. In lowliest in His birth; And He whose star is in the sky. Has but a crib on earth; And they, the Wise, have trod the wild. To gaze upon a little child.

3. The wisest men were three in number, and that they were named Melchior, Caspar and Balthasar, are statements as little genuine as the skulls which grin out of the guma which deck their shrine at Cologne (Smith).

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A happy, happy Christmas! Be yours today! Oh, but the falling measure! O! meeting earthly pleasure, But Christmas joy abiding, While years are swiftly gliding, Through Him who gave us Christmas Day.

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